



One Chaplain's Ministry

Volume 3, No. 6

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DEPUTY CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues,

A chaplain went to his First Sergeant when he noticed a serious decline in performance by one of the Company's stellar Marines. When the chaplain asked if he was aware of any home problems that might be clouding the Marine's focus, the First Sergeant responded, "Chaplain, Marines don't have problems; they have leadership challenges."

Each day confronts us with problems in varying degrees. Rather than seeing our daily ministry as a series of problems to confront and solve, perhaps we could approach the problems as "faith challenge" opportunities.

Regardless of our faith group, producing hope in the midst of distress is part of our calling. This task remains difficult. In this issue, Chaplain Bob Lancia's account of the Swissair Flight 111 tragic crash in September 1998 candidly speaks of the vital role chaplains play. Though we may not usually find ourselves in a similar situation, religious support continues to be integral to readiness.

Not all of our ministry challenges rise to high levels of trauma. In the ordinary course of our day, "GenXers" challenge us to help them understand and participate in the benefits of religious programs. The two other articles in this issue offer excellent and practical guidance in working with this significant part of Sea Services personnel.

We serve to infuse the men and women of the Sea Services with hope and belief in a loving God. In your striving to meet faith challenges, may God empower you with faithfulness.

Barry C. Black



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Ministry and Swiss Air Flight 111

BY LT ROBERT LANCIA, CHC, USNR

As the first U.S. Navy chaplain on a personnel exchange with the Canadian Forces, I did not expect the events that would take place just a mere six weeks into my tour with them at Halifax, Nova Scotia. These events would give real meaning to the terms “joint operations” and “joint ministry.”

On the evening of September 2, 1998, Swiss Air Flight 111 went down off the coast of Halifax, Nova Scotia with 229 passengers aboard. The Canadian military responded immediately. Canadian Padres Andrew Cooke and John Fletcher accompanied two of the ships that are first on the scene. The task of looking for survivors soon turned into one of looking for human remains and debris. Padre Cook was in the thick of it aboard HMCS PRESERVER.

Padre Cook relates, “Our ship was due in port the next morning. It was just 2300 hours. Inside the ship the movie had just finished and outside it was pouring as we were on the edge of a hurricane system. Those not on watch had gone to their bunks. After the call, we arrived on scene at about midnight. All hands turned out to peer through the rain, looking for survivors, wreckage and debris. During the night we saw other ships with searchlights on in the distance. On shore, ambulances waited with lights flashing.

“As the first remains started coming onboard it became obvious that there was little or no chance of finding any survivors. I knew, as I looked over the side as the first boat arrived with the remains in full view, that critical incident stress and emotional trauma were going to be a big factor in this operation.

“Personal belongings caused a lot of emotion on board. Earlier I had opened the bag containing the remains of what was a teenage girl. Later, going through the wreckage, I found a wallet with a photo ID, so now there was a

name and a face to relate to. An hour or so later I opened up what was the same girl’s luggage. Others aboard reported similar experiences.

“As chaplain on board, I held services on Sunday. This was a great time of healing and reflection. One man admitted that it is the first time he had been to a service in 30 years. And, as was commented later on, such a disaster causes one to think of eternal matters, the existence and place of God, and most of all, spirituality.”

left of the plane.

Prior to the task force leaving, a series of “stress inoculation” briefs were given to the military members participating in the recovery operation of Swissair 111 (appropriately called “Operation Persistence”). This preventative action was undertaken because we knew that the recovery operation was going to be long, tedious and potentially gruesome.

One of most unpleasant but necessary things I felt I needed to do



Wreckage from Swissair Flight 111 is examined aboard HMCS HALIFAX

Meanwhile, back at the Halifax Formation Chaplain’s Office where I am assigned, news of the devastating accident started to trickle in. My supervisor, Formation (or Command) Chaplain LCdr Jacques Cantin, told me to pack a bag and be prepared either to replace Padre Cooke aboard HMCS PRESERVER or hop aboard another ship. Seven days later I embarked with HMCS HALIFAX. This Canadian frigate replaced HMCS PRESERVER and was in charge of the task force of Canadian and U.S. Naval assets responsible for the recovery of human remains, personal effects and what was

was to be present in the hanger when the human remains and personal effects were brought aboard. HMCS HALIFAX, because of its “command and control” function, was the clearing house for identifying, sorting and then sending off everything that was found amongst the wreckage.

Whenever a shuttle boat arrived from one of the Canadian diving boats or USS GRAPPLE (ARS-53), a frenzy of activity took place. Since no one could predict how any of the volunteers among HMCS HALIFAX’s crew will react at any given time, I felt my duty was to be

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Chaplain Lancia and a U.S. diver examine the wheel assembly of Flight 111

there as much as possible in order to relate to and comfort them. However, it was not something I looked forward to, especially as the tempo began to pick up due to more intense salvage operations.

The scene repeated itself again and again. Small boats arrived with no set schedule several times a day with human remains, personal effects and/or wreckage. The word was passed for the “flight recovery team” to “close up” (i.e., to report to the hangar). The crew’s volunteers, along with representatives from the Royal Canadian Mounted Police and the Canadian Transportation Safety Board, prepared the space, carried the body bags to the hangar and then began their work.

All involved took appropriate precautions to avoid possible contamination. Plastic coveralls, rubber gloves and boots, and even surgical masks were required. Vicks VapoRub was often smeared under the nose or on the mask to combat the smell. It was a difficult and time-consuming process.

The ship’s medic and the Mounties examined the remains for clues to possible identities. I didn’t envy any of the frontline people,

especially the ship’s doc. I knew nothing he did before ever prepared him for these tasks. After the examination, the items were put into a second bag and refrigerated until a helo came to pick them up.

I was amazed how quickly I was accepted as the ship’s chaplain (or “padre” as the Canadians like to say). My duties included morale, welfare and recreation plus Bible studies and Sunday worship services. I also performed services aboard some of the smaller Canadian ships as well as our own.

Because of my habit of buying and distributing Tootie Pops to all service attendees, as well as ship’s personnel, I quickly became known as the “Tootsie Pop Padre”. I tried to keep the services upbeat and lively, using contemporary

choruses and maximizing participation.

But as any chaplain knows, you need to be prepared for anything. I got calls and requests for everything from newspapers to tapes of recent football games. I did my best to facilitate every request. The smiling faces of the men and women aboard the Canadian ships and USS GRAPPLE were all the reward I needed.

When I arrived in early July there was no way I could have foreseen the events that have placed me on the cutting edge of the real

meaning of “joint ministry.” The situation surrounding the crash of Swiss Air flight 111 put me smack dab in the middle of a major operation as the only chaplain serving the needs of both Canadian and American military at sea.

This has certainly been an unusual introduction to the new Canadian PEP program and joint ministry.



Chaplain Lancia (right) talks to a watch stander aboard HMCS HALIFAX

Worship Blur

Coping with the Challenge of Leading Worship in a Postmodern Age

BY DR. ROBERT R. REDMAN, JR.

(Ed's note: This is the fourth in a series of articles by this year's Professional Development Training Course experts.)

Part One

I saw a bumper sticker recently that read, "The Future Ain't What It Used To Be." That captures the sense of disorientation I often feel when I think about what's going on in our culture and society these days. The pace of change in our world has accelerated to the point where we can't keep up with it. Business consultants Stan Davis and Christopher Meyer have a name for this phenomenon; they call it "blur."¹ Changes brought about by cultural and social transformation have profoundly impacted how pastors serve and lead. As a result, military chaplains, like their civilian counterparts' are experiencing "blur." Nowhere is this more keenly felt than in worship. Let's take a closer look at three converging factors that create worship "blur" and shape the new worshiper in our services: a diversifying social context, an emerging post-modern perspective, and a growing experiential orientation.

A SHIFTING SOCIAL LANDSCAPE

The American population is changing dramatically before our eyes. In the Los Angeles Unified School District, where my wife taught when we lived in southern California, more than 80 different languages are spoken. The military feels the effects of these changes. Immigration has increased the diversity of the armed services to an unprecedented level. Chaplains regularly experience the "blur" of ethnic diversity in the ways our attitudes,

values and expectations of worship are profoundly shaped by cultural and generational backgrounds. Worship services in many ethnic churches are valued means of experiencing and expressing cultural identity as well as authentic devotion to God. In many Korean-American churches, for example, the shift from Korean to English languages in worship has been particularly painful.

Generational shifts are also having an impact on ministry. Many

Changes brought
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serve and lead.

established denominations are discovering that young adults are significantly underrepresented in their membership. Baby boomers, who were mostly raised with some exposure to religion, left in droves. As many as 1/3 of boomers stopped attending church in their teens and twenties.² Generation X (Gen X), born between 1961-1981, have even less exposure to organized religion. As a result only about 20% claim same affiliation with a church, by far the lowest percentage of the five living generations.³ The "blur" of generational dynamics has proved difficult for many civilian baby boomer pastors as well as their military counterparts.

A NEW WORLDVIEW

A major factor contributing to worship "blur" for pastors has been the emergence that many call the post-modern worldview. Briefly put, postmodernism is the successor to Enlightenment modernism which dominated the western mind through the 19th and most of the 20th centuries.⁴ In some ways postmodernism is a protest movement against the supposed absolutes of modernism, namely, the belief in the infallibility of reason, and the inevitable progress of humanity through science, technology and social progressivism.

On the other hand, postmodern has several key affirmations. The first is pluralism. According to a postmodern perspective, there is no absolute truth. Allan Bloom wrote, "There is one thing a professor can be absolutely certain of: almost every student entering the university believes, or says he believes, that truth is relative."⁵ All truth is constructed socially for the purpose of making sense of the world.

There are truths, but no absolute truth. Related to this is the affirmation of relativism. Because there is absolute truth, no final arbiter of truth claims, there is no way to say that my truth is more true than your truth. Nothing is true or false, or right or wrong, on its own; it is true or false, or right or wrong, *for me*.

One result of postmodern pluralism and relativism is a growing popular interest in spirituality. On the one hand, the collapse of western rationalism has opened the door to a more wholistic view of life that allows for non-cognitive dimensions of our personalities, like the soul. Relativism

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Within the Chaplain Corps Family



IN MEMORIAM

(Correction from the last issue) **CDR Everett B. Nelson, CHC, USN (Ret)**, survived by his wife, Lillian Nelson, 3025 Blenkarne Drive, Carlsbad, CA 92008

Mary A. Bolye, mother of LT Dennis Boyle, CHC, USNR, USCG Air Station Cape Cod, 5216 East Hospital Road, Cape Cod, MA 02542-5042

Edith Brown, mother of CDR Norman Brown, CHC, USN, Office of the Chaplain, US Naval Academy, Annapolis, MD 21402

James C. "Jake" Martin, father-in-law of LT Randall L. Weinkauf, CHC, USNR, Lutheran Church of Guam, 787 West Marine Drive, Hagatna, GU 96910-4997

David Myron Tinnea, brother-in-law of LCDR Mary Tinnea, Naval Medical Center, 620 John Paul Jones, Portsmouth, VA 23708

LCDR Emilo Marrero, CHC, USN
MAG 13, 3D MAW

LCDR Thomas E. Webb, CHC, USN
Security Battalion, Marine Corps Base, Camp Pendleton

Navy / Marine Corps Commendation Medal



CDR Robert P. Cooper, CHC, USN
NAS Keflavik

LCDR James Cravens, CHC, USN
COMDEVRON 12, Groton and
MEFREL 118, NRC St. Louis

LT Phil Clark, CHC, USNR
3D FSSG, 3D Service Support BN, Okinawa

LT Frederick A. McGuffin, CHC, USNR
3D Battalion, 12th Marines

RPI Nanette M. Johnson, USN
10th Marines, 2D MARDIV

Navy / Marine Corps Achievement Medal



LCDR Michael Neubert, CHC, USNR
MEFREL 118, NRC St. Louis

LT Stephen S. Donohoe, CHC, USNR
Camp Kinser, Okinawa

AWARDS

Meritorious Service Medal



CDR Brian F. Kelly, CHC, USN
Marine Corps Base, Camp Pendleton

CDR Ollis J. Mozon, CHC, USN
10th Marines, 2D MARDIV

LCDR Winfield S. Davis,
USN FCTCLEFT

Worship Blur (con't from page 5)

encourages the attitude that spiritual understandings of the world are just as true as scientific ones. On the other hand, however, postmoderns view religious traditions like a smorgasbord, picking out what they like and leaving the rest. Madonna has borrowed heavily from both Roman Catholicism and self-indulgent sexual hedonism, and now from Hinduism. It is common to find seemingly contradictory beliefs co-existing in "patchwork" spirituality of postmoderns. One Xer I know affirms both the evangelical Christian version of the resurrection of believers either to heaven or eternal punishment and the Buddhist notion of reincarnation and nirvana.

These attitudes appear to be taking root in the generation coming up behind Generation X, the so-called Millennial generation. Jonathan Last, writing in the *Weekly Standard*, points out that teenagers today do seem to be better raised and thus able to cope with life better than Xers. "[But] to hope that these changes in behavior lead to generational moral reformation is probably unrealistic. A recent issue of *Teen People* featured a special section on religion where the editors presented the views of five teens, a Methodist, a Jew, a Buddhist, a Muslim, and an agnostic, making each seem a pleasant novelty. And so religion is with teenagers, because while teens seem to know that there are things that should be done -- abstention from sex,

avoidance of drugs -- they don't quite know why. For all the attention their parents have lavished on them, today's teenagers were raised in the shadow of moral relativism.⁶

Pastors and chaplains experience worship "blur" in the attitudes of postmoderns attending and avoiding our services. They are skeptical, seeking, and shopping. For one thing, postmoderns are generally skeptical of religious institutions and clergy, and therefore wary of our leadership. Churches, pastors and chaplains are not necessarily viewed as hypocritical, though some feel that way. Instead Xers are more likely to feel that our groups and leaders are *unnecessary* to their spiritual journey. In other words, just because they show up doesn't mean they're on board with the spiritual agenda of our service.

Second, postmoderns are seeking. Because of their lack of religious background and their ambivalent relationships to religious organizations, many Gen Xers continue to be open to new beliefs and spiritual options. As a result, they resist approaches to worship that suggest exclusiveness. To say any one way is the only way to worship rules out other options.

Third, postmoderns shop for worship experiences that suit them best. Denominational brand loyalty, which slipped dramatically among

Baby Boomers, is now negligible among Generation X. Most young adults go to services they like best, not necessarily to the services of the group they are raised in (if any). Even after making a commitment, the postmodern desire to keep options open still persists. Pollster George Barna reports that one Christian in five regularly visits services at churches other than their own.

What does all this mean for pastors and chaplains? First, as worship leaders we need to understand better the significant difference in perspective between people of faith and seeking postmoderns. As representatives of faith traditions, we affirm the truth of God and divine revelation in scripture. There is "true truth" and moral right and wrong, independent of our feelings about it. The key here is to be grounded in our traditions without appearing triumphalistic or exclusive about them, and to encourage a "come and check us out" attitude openness to seekers. As one pastor put it, "It's not about us and them. It's about us, and all the other 'us-es' that don't as know they're us yet."

Second, postmodernism offers a challenge to show seekers a different approach to life than personal gratification. Xers live in a "dis-encharmed world" in which the mystery of life has been removed by the "blur" of life, science and technology. Even sex is no longer sacred, but rather a "recreational activity." In worship pastors and

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Navy/Marine Corps

Achievement Medal (con't)

LT Robert B. Lancia, CHC, USNR
NETC Newport

LT Steven T. Orren, CHC, USNR
Naval Medical Center, Jacksonville

LT Luis Perez, CHC, USNR
MEFREL 118, NRC St. Louis

RP1 Sheronica Rene Prater, USN
NAS Pensacola

RP2 Jeffery J. Kelley, USN
HQ BN, 1st MARDIV

RP2 Lashaunda D. White, USN
NAS Keflavik

Military Outstanding Volunteer Service Medal



CDR Brian F. Kelly, CHC, USN
Marine Corps Base, Camp Pendleton

LCDR W. Scott Davis, CHC, USN
FCTCLANT

RP2(SW) Charles E. Navarrete, USN
Marine Corps Base, Camp Pendleton

RP2(SW) C. L. Robertson-Leake, USN
USS JUNEAU (LPD-10)



“Preaching” - Preparation and Method for Generation Xers

BY LCDR BRENDA BRADLEY-DAVILA, CHC, USNR



After watching “Slacker”, a 1990’s movie about some overeducated and under-occupied oddballs representing Generation Xers, I decided to find out whether the negative connotations of the term stands true amongst Xers in the military service; more specifically, the Navy.

I thought that if Generation Xers were indeed true to their stereotype, they would be easily found within our ranks. After all, we in the military will not tolerate a generation of “aimless, unfocused, disorganized, unmotivated, uncontrolled or unpredictable young men and women in their twenties” for too long. Generation Xers are said to have been born in the early 1960’s through the late 1970’s. Age however, is not the only component. The other component of Generation Xers is their feeling of being politically and societally disenfranchised.

The label, “Generation X” carries negative connotations and like any other stereotype, is bound to be untrue and unfair to an entire group. Needless to say, “I hate labels”. In my search for a better understanding of the so-called “Generation X”, I tumbled upon a very interesting survey conducted via the Internet (<http://www.rosenet.net/~diamond>) in 1997. The survey is brilliantly entitled, “Twenty Somethings and Generation X”. It listed the top ten needs of the twenty-something generation also known as “Generation X”.

According to the publisher, many internet users responded to the survey, but the majority were older or younger than Generation Xers, so their answers were invalidated. However, within a period of sixty days, answers were compiled from 48 respondents who represented various countries to include USA, Romania, Africa, Canada, Australia, South Korea, England, and France.

According to the survey the top ten needs are as follows:

10. Violence
9. America, what is it’s future?
8. Knowing God and His will
7. Earth–environment / animals
6. Unhealthy self esteem or lack of
5. Need better pay on the job
4. Employment opportunities
3. Prejudice and discrimination
2. Choosing a career
1. In love

In preparing this writing, I talked with several young men and women at the Naval Air Station in Oceana, Virginia who met the age criteria of the typical “Generation Xer”. I sought their opinions, ideas, and concerns about their generation. And now, I declare that while those young men and women met the age criteria, they did not display all the qualities, stereotypes, or labels placed upon their generation. They each agreed that they have at least one of those negative qualities; however, they did not allow the negative to affect their personal behavior. They proved, at least to me, that “Generation X” is not a group of people of a certain age but rather a stage or phase, by which all generations have been traveling since creation.

So, what is so different about this “Generation X” and any other generation, such as “Baby Boomers”? Are they really the “slackers” they are purported to be? I do not claim to know the answer to that question. Yet, this I know for sure, “Generation Xers,” like any other generation, from the days of the exodus to this very day, have some special needs. It is our responsibility as care takers and representatives of God to identify their needs, educate our brothers and sisters and go forth to help them meet their needs.

The internet survey stated that

the number one need of Generation X is “Love”. I suggest that the worship experience can be used as an avenue to meet not only the number one need but all ten needs. So, how can we as Navy chaplains address the issues and concerns of Generation X during the worship service? How can we energize this group through the worship experience? How can we spiritually meet at least some of their needs? With great humility, I suggest that we can meet some of their needs during the Preaching moment.

Are we, as “CALLED” of God and trained Navy Chaplains, up to the task? I recall very distinctly one fellow chaplain friend remarking that Navy Chaplains cannot really preach. While I did not agree with his statement then, nor do I now, I do believe that all preachers, military or civilian, ought to always work to better deliver the preached word, the sermon.

While the preacher does preach, it is the sermon delivered that can affect the life of Generation Xers and others, and I strongly believe that the sermon requires preparation time. The demands of a chaplain’s time are by far well spent. A typical day in a Navy chaplain’s life might go something like this, personal devotions and prayer (this is a definite must), counseling, space visits, numerous meetings, administrative work, meal breaks, physical activity and family time, should there be a family. If the preacher is going to do any justice to this sacred call to preach, there must first be a time for sermon preparation. One common concern I have spoken with fellow chaplains about is not having the kind of time one would like to spend in sermon preparation. Yet, if we are intentional about the business God has called us to do, we must be committed to make time for sermon preparation.

James M. Wall in his article, “The Sermon: A Work of Art”, writes, “A sermon, then, must be a statement of
(continued on page 10)

Notes from Our Detailer

BY CAPT T. C. CARTER, CHC. USN

Chaplain Elkin and I get asked many questions, a number of them over and over. So, let me answer some of the more frequently asked questions.

Is there anything in the area? (Or, What do I need to do next to have a well-balanced career?)

Get a variety of tours -- operational, overseas, staff, hospital, specialized (e.g., CREDO), joint, supervisory. Don't stay in one geographical area forever. Take the "hard" assignment.

Recently, the Chief of Chaplains published a "Navy Chaplain Corps Career Development" chart (given to those attending the Senior Leadership Conferences in March 1999). There are varieties of assignments listed for each grade, in fact more than any one person could hope to be assigned to in a career. So, no two careers should look just alike.

Study the chart. Determine your needs in consultation with a mentor, then call us to discuss your next assignment. We'll discuss general direction for your career needs (let us know if discussion with your mentor differs from our advice), then discuss specific assignments.

My board meets in two weeks. (Or, What do I need to do to get my record ready for the board?)

We recommend that you order your microfiche about 6 months before your board convenes. The fiche is a copy of the electronic personnel record maintained by Navy Personnel Command at Millington, Tennessee. You may order your fiche by faxing your request to NPC 313C at DSN 882-2664, commercial (901) 874-2664.

After receiving your fiche, go over your record with a senior chaplain/mentor. Any missing items should be sent to the appropriate NPC code. Missing FITREPs go to NPC 311; missing photos go to NPC 313C. Do not send them to the detailer! We are



PH3 Joseph Hendricks, USN
SAILORS FROM THE USS WASHINGTON TRAVERS
THE DESERT OF THE U.A.E.

not the official channel; we do not make runs over to Selection Boards.

If you wish to write a letter to the board, you may address it to the President of the board considering you.

For addresses for each of the above, and for more detailed information, get a copy of the January-February 1999 issue of *Perspective*. I recommend you make copies for your file of the pertinent pages of this important career issue. It contains a wealth of information that will help you manage your career. You may also find the addresses and other pertinent information (including a sample letter to the board) at www.bupers.navy.mil. When you get the web page, go to "Selection Boards" and make your selections.

You know I leave in three months. (Or, Where are my orders?)

We strive to get your orders to you 4 - 6 months before your

detachment month. We get your orders started in the system soon after a decision is made on your next assignment. Before the orders can be released, they must go through different NPC codes. Depending upon the number of codes and who, your orders can take anywhere from several days to several weeks to work through the chop chain. Please don't start calling us about your orders until at least a month has passed from the decision on your assignment. If you have questions about your orders, call Chief Ross.

I've changed my plans. (Or, Can I get an ORDMOD?)

We make the commitment to get your orders to you early enough to plan your move. We request that you let us know before we release the orders of any particular issues that will affect your move. Once the orders are released, we will not do ORDMODs unless we made an error, there is an operational necessity, or extenuating circumstances exist that will cause a severe hardship (e.g., don't ask for an ORDMOD so you can detach two days early!) Each ORDMOD has to go back through the chop chain, creating extra strain on personnel and systems.

*Call or email us.
We're here to serve you.*

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Worship Blur (con't from page 7)

chaplains can lead Xers into a “re-enchanted” world that is more interesting and alive than the one they live in, where God is real and present, and where people can know God.

(to be continued in the next issue)

Credits

1. (Stan Davis and Christopher Meyer, *Blur: The Speed of Change in the Connected Economy*. (Reading, MA; Perseus Books, 1998), 6: “Almost instantaneous communication and computation, for example, are shrinking time and focusing us on speed. Connectivity is putting everybody and everything online in one way or another and has led to the ‘death of distance,’ a shrinks of space. Intangible virtue of all kinds, like service information is growing explosively, reducing the importance of tangible mass.”
2. See Dean Hoge, Benton Johnson and David Luidens, *Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers*. (Louisville: Westminster/John Knox Press, 1994), and Wade C. Roof, *A Generation of Seekers: The Spiritual Journey of the Baby Boom Generation*. (San Francisco: Harper Collins, 1993).
3. Two helpful studies on the spiritual side of GenX are: George Barna, *Baby Busters: The Disillusioned Generation* (Chicago: Northfield Press, 1994), and Craig Kennet Miller, *Postmoderns: The Beliefs and Fears of Young Americans 1961-1985*, (Nashville: Discipleship Resources, 1997).
4. See Diogenes Allen, *Christian Belief in a Postmodern World* (Louisville: Westminster John Knox, 1989), and Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996).
5. Allan Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987), 25.
6. Jonathan Last, “Doesn’t Smell Like Teen Spirit,” *The Weekly Standard* 4/21 (February 15, 1999), 25.
7. George Barna, *The Second Coming of the Church* (Nashville: Word, 1998), 51-69.
8. See Walter Anderson, *The Future of the Self: Inventing the Postmodern Person* (New York: Putnam, 1998).
9. Robert Jourdain, *Music, the Brain, and Ecstasy* (New York: Morrow, 1996).
10. Miller, *Postmoderns*, 75.
11. Pamela Kruger and Katherine Mieszkowski, “Stop the Fight!” *Fast Company* 17 (September 1998), 94.



Dr. Robb Redman is the director of Worship Ministry Resources, Inc.

Preaching (con't from page 8)

faith, drawn from the tradition and of the authentic experience of the preacher chaplain.

I would like to suggest one of the many methods of sermon development that can directly address some of the needs of Generation X. I recommend the dialectic method of sermon development as ideally suited to reach Generation Xers. I base my recommendation on the expressed desires of those Generations Xers whom I shared time with in preparation for this article. They expressed desire for the truth from the word of God, for the preacher to live the truth that he or she preaches, to understand what is being preached, and for the preachment (sermon) to be relevant to their lives. Generation Xers are looking for answers to life’s tough questions and I believe they can find those answers through the preaching of God’s Word in a well prepared and inspired sermon. The dialectic sermon can lead us to that end.

In his book, *The Certain Sound of The Trumpet, Crafting a Sermon of Authority*, Dr. Samuel D. Proctor gives a very simplistic, easy to understand handbook on the development of a dialectic sermon. This dialectic method includes a proposition and title, a thesis, antithesis, relevant question, and the synthesis.

After spending time in prayerful preparation with a text, the development of the sermon begins with:

1. The Proposition and Subject:

This is a statement of faith, an inspired message from God, a positive affirmative statement and it reflects the preacher’s spiritual journey. Although the proposition is not necessarily stated to the congregation, a well -developed dialectic sermon will point to the proposition throughout the sermon. This proposition will be the guiding force for the sermon. It must be clear and concise.

2. The Antithesis: It is the task of the antithesis to get the congregation involved in the sermon. The antithesis clearly states the condition of existence, circumstance or situation in the text as it relates to the waiting congregation. It is here that the negative aspects of life are

lifted up before the congregation.

3. The Thesis: Either the thesis or the antithesis can serve as the introduction of the sermon. It states the positive of why the sermon is being preached and conveys to the congregation the “what God wants of us or for us”. The thesis is the response to the antithesis.

4. The Relevant Question:

After having heard the thesis and the antithesis, the relevant question is already in the minds of the hearers. After clearly presenting the thesis and antithesis, Generation Xers will be asking themselves, so what, where do we go from here, how do I do what you have put before me?

5. The Synthesis: When the synthesis is addressed, it will answer the relevant question with three or four responses, providing orderly structure for the hearers to understand better why the sermon is being preached and what can be done to cause or create change in ones life.

Sermon preparation and method of development are important to the worship experience if we are going to address some of the needs of Generation X. Using the dialectic method the preacher takes a specific direction, has set boundaries which help maintain focus on the purpose of the sermon, and gives the hearer specific responses to bring about change in his or her life.

Credits

1. James M. Wall, “The Sermon: A Work of Art”, *Unknown publisher*
2. Fred B. Craddock, *Professor of New Testament and Preaching, Candler School of Theology, Emory University, “The Value of a Commentary”*



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(Continued from page 12)

Roman Catholic are just some of the faith groups covered in this book. Each section gives a brief synopsis of the group's history and beliefs, followed by the basic service with notes on proper attire and proper guest behavior, followed by sections on holy days and special events, and life-cycle events. Hardcover, 417 pages. © 1996 by Jewish Lights Publishing. ISBN 1-879045-39-7.

How Good People Make Tough Choices: Resolving the Dilemmas of Ethical Living, by Rushworth M. Kidder. Most of us have a good feel for knowing the difference between right and wrong. But how do we choose between conflicting rights? Truth versus loyalty, the individual versus community, justice versus mercy, short-term results versus long-term results are the four categories of conflicting rights covered in this book. The author uses a variety of case studies, taking you through sorting the issues within each side of a right versus right dilemma using four classic paradigms. If you need clarity within yourself, ever have to advise a Commanding Officer about a questionable situation, or if you need to teach an ethical-decision-making class, read this book. © 1995 by Fireside, a division of Simon & Schuster Inc. 241 pages, paperback. ISBN 0-684-81838-8.

Prayers for All Occasions: My Voice to the Lord, by The Reverend John A. Shalhoub. Rev. Shalhoub is a LCDR in the Navy reserves. His prayers are in the poetic model of the psalms. Some are paraphrases of classic psalms, others are his own creation. In the way of the book *Psalms Now!*, his collection gives the reader a new slant to an ancient form. ISBN 1-55630-515-X. © 1998, by Brentwood Christian Press. Paperback, 181 pages.

The Survivor's Voice, by chaplain and pastor Kathy Manis Findley, is an important resource for religious caregivers who are dealing with the issue of family violence. The book

introduces readers to recent statistics and trends related to family violence. A wealth of insightful and even surprising character studies from the biblical narratives add credibility to the voice of spiritual concern within the dialogue addressing this form of social violence. She successfully weaves clinical, biblical, pastoral and personal strands of experience into a compelling and useful resource that will equip chaplains with salient information and a sense of immediate relevancy with regard to family violence. 128 pp. ISBN 1-57312-195-9, \$12.00, Smyth & Helwys Publishing (Macon: 1999). *Reviewed by Chaplain Tom Harrington.*

Youth Ministry Resource Youth Reaching Youth: Sharing My Faith With Others, put out by Abingdon Press. This is a good tool to help youth in grades 6-12 explore their own faith journey and give them a means to share their own experiences with others. It is intended to be youth led, with adults present only in a quiet, advisory role. In fact, in the manual for the leaders, the first two requests by the publishers are 1) please do not use this material to create a youth group four-wheel-drive evangelism project, and 2) please resist the temptation to use the information here to plan some adult-directed project that you will run, with the youth as passive participants. The approach is not a "Get your friends to turn before they burn" Hell-fire method, but rather "How has faith helped you? Your friends might need the same help." In the Leaders' manual are skits and other activities you could use to flesh it out. ISBN: 0-687-12244-9

Hidden Dangers of the Internet: Using It without Abusing It, by Gregory L. Jantz, PhD. Ever since I had to counsel two different couples whose marriages were breaking up due to affairs on the internet, I realized that indeed some people can get in way over their heads on the internet. This book addresses such problems. It is not an attack on the internet. Rather, it gives a balanced

guideline to what constitutes abuse and the warning signs of this abuse. The author is the executive director of the Center for Counseling and Health Resources, Inc. in Seattle, WA. ISBN 0-87788-149-9. ©1998 by Harold Shaw Publishers. 155 pages, \$11.99.

Near to the Heart of God: Daily Readings from the Spiritual Classics, by Bernard Bangley. There are several ways to read this wonderful book. Start it from the beginning, one day at a time, reading the one page selection of a scripture passage, a section of a great work, and closing prayer. Through this you will find food for your soul and some great sermon aids. Or you can go to one of the several appendixes at the back, such as the biographical index, where you will read a few lines about a person you never heard of, then go and read an excerpt from their work and be further impressed. Or according to your need, choose a topic or a scripture passage, and seek that way. No matter how you approach it, you will make discoveries. The readings are taken from men and women, Catholic and Protestant, from the early church of 200 on through the 1600s. The issues they address are as relevant today as they were then. The writings are Christian, yet people of all faiths could benefit from them. Treat yourself to this book. At \$12.99, it is well worth it. ISBN 0-87788-824-8. © 1998 Harold Shaw Pubs.

Our Chaplain Corps archivist, HMC William Taylor, USN (Ret.), would like to talk with senior RPs about the history of the RP rating.

You are asked to call, (757) 444-7665, DSN: 564-7665, email: crb@chcnavy.org or fax him, (757) 445-1006, with any information you may have.

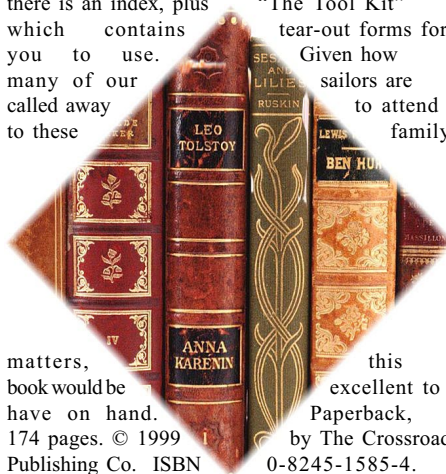
Also, any chaplains who were once RPs are asked to contribute their experiences.

CRB Recommendations

The Fighting Rabbis: Jewish Military Chaplains and American History, by Albert Isaac Slomovitz. This is a highly readable history of our Chaplain Corps, with the emphasis on the part rabbis have played from the very beginning of our country. CAPT Slomovitz has blended thorough documentation with the human elements of journals, letters and pictures to present a comprehensive yet poignant overview. The first two chapters should be read by all chaplains, for they show that the requirements for inclusiveness and accommodation for all faiths in the Corps has been advocated by George Washington, Abraham Lincoln, and on up through modern times. It is not "new". This book is highly recommended. © 1999 by New York University Press. Hardback, 171 pages. ISBN 0-8147-8098-9.

Saying Goodbye with Love: A Step-By-Step Guide through the Details of Death, by Sheila Martin. A very useable book for anyone who will need to make the arrangements and settle accounts after a family member has died. From "What to Do First" to "Planning the Burial" to

"Writing the Obituary" to "Estimating Costs" and "Financial and Legal Matters", the book provides basic guidelines, explanations and check-lists to aid you. It even has sections on self-care and healing your grief. In the back there is an index, plus "The Tool Kit" which contains tear-out forms for you to use. Given how many of our sailors are called away to attend to these family



matters, this book would be excellent to have on hand. Paperback, 174 pages. © 1999 by The Crossroad Publishing Co. ISBN 0-8245-1585-4.

A Gathering of Eagles: Advice on Leadership, Success and Significance from 227 Dedicated American Leaders, by Colonel

Jimmie Dean Coy. This is a collection of sayings ranging from a few lines to several paragraphs, from Medal of Honor recipients, military leaders, Ex-POWs, Political Leaders, and Religious and Social Leaders. All are male. For some good quotes and thoughts for classes on Core Values, this is a good resource. © 1999 by Evergreen Press. Paperback, 206 pages. ISBN 1-58169-024-X.

101 Ways to be a Long-Distance Super Dad or Mom too!, by George Newman. As the title states, this book gives 101 suggestions for staying in touch with your kids when distance separates. Many of the ideas are suggestions for creative gifts, and most are aimed for elementary or younger children, but this book may give deployed or divorced parents some ideas. Paperback, 123 pages. © 1996 by Blossom Valley Press. ISBN 1-56875-188-5.

How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies, edited by Arthur J. Magida. Baptist, Buddhist, Christian Science, Greek Orthodox, Hindu, Islam, Judaism, Quaker, and

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The Navy Chaplain

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